

the NATIVE VOICE

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BC Native MLA Frank Calder Presents Case for His People

FRANK Calder, British Columbia's Member of the Legislative Assembly for the far-flung northern constituency of Atlin, early in February gave his first speech of the present session of the House and made it the occasion to call on the provincial government to remove restrictions on Indians purchasing liquor in government stores.

In addition, the popular CCF member, only Canadian Native elected to any Canadian provincial or federal parliament, spoke of other matters affecting his people and others in the riding he so ably represents.

MLA Calder charmed the House by presenting a rare totem carved by a Haida Indian, J. Hans, from black argillite to the premier for presentation to Lieutenant-Governor Clarence Wallace.

He said he wanted this presented not as a token from the CCF but from the whole Legislature to express the high personal esteem in which His Honor is held by the members of all parties.

Mr. Calder reminded the House that he represented the largest riding — 61,000 square miles with only 2,000 persons on the voters list.

Because of its vast natural wealth and scarce population he said he might be considered as representing the resources of the great north country — resources which are now attracting the attention of the world.

He spoke also of the fishing industry of the north and the threat of competition from the Japanese who are permitted to fish in the vicinity of the Aleutians.



FRANK CALDER
MLA for Atlin, B.C.

Young Frank Calder (he is in his early thirties) is doing wonderful work on behalf of his people in British Columbia's Legislative Assembly in Victoria. He has spoken for his people over the years since he was first elected and has helped bring their problems dramatically to the attention not only of fellow-legislators, but to the public as well. This personable young man is an active member of the Native Brotherhood of British Columbia.

tions for salmon under terms of the International North Pacific Fisheries Treaty.

It is feared that some of the salmon being caught may originate in Canadian streams but despite this danger, this year Japan will increase its

fleet operating in the area by 63 percent. (Last year's operations in this area of the North Pacific netted over twenty million salmon to the vessels operated by Japanese fishing companies whose home base is of course Japan.)

In addition, Frank Calder asked the government to reject applications for fishing licences made nominally by Canadians but sponsored by large foreign interests.

Mr. Calder took a rap at the Burns Lake magistrate who "sentenced" all Indians to be kept out of beer parlors.

"In so doing," said Mr. Calder, "this magistrate tried not only one Indian but a whole tribe.

"I ask the attorney-general to look into the judgments of some of these magistrates — they are rotten. Something should be done about these lay magistrates. They are like second-hand senators."

Mr. Calder declared that it was up to the white man to show the Indian how to drink as "you are the ones who have adopted us."

As a matter of fact, he went on, the Indian is a better drinker than the white man and this is proved by the fact that "you pay for the upkeep of hang-over homes all over this country, but you never find an Indian in them."

Discrimination against Indians should be removed to the extent of making liquor stores open to them.

This latter point was adopted by the Native Brotherhood of British Columbia Convention held in Bella Bella last November.

Frank is a member of the Brotherhood and formerly held office in the important Indian organization. He was present at the 1954 convention and played an important part in its work.

Mrs. Wedge Does Wonderful Work

By Mrs. Augusta K. Wedge
California

We are so pleased with our 'Native Voice.' It gives us much news concerning some of our dear Indian friends, here and there.

My cousin, Rudolph Kroner and I have studied the Indian Legends for many years, and have been out among them and have discovered their great need — Arizona, New Mexico, Nevada and elsewhere, the Alemites, Navajo, Shoshone and many others. Therefore, we decided to do something about it, with our knowledge of them, their wonderful beliefs, in the Great Mystery. Many people seem to think they are Heathens; there was never a greater mistaken idea. We know their Ceremonial dances, and what they mean. We have done sincere research and study over 30 years.

We have a very nice private museum. So we decided to give lectures to Boy Scouts, Brownies, Cubs of all lands, schools, etc., in our museum, and they must bring good clothing and food. We have a little different lecture than any other museum; we tell the people of their way of life, and what they have given the white race, namely everything we eat, this being the Mother land is why we have the Eagle, their Thunderbird on our money pointing to the West, also the pyramid and also our Bible started when theirs ended. We are always searching for new truths.

We have had great success and have shipped around 30 tons of clothing and food; everything that was dirty I would wash and did all the packing myself for years. Then a kind neighbor came to my assistance, a Mrs. Payan, and now she is shipping on her own to the Indians.

The Blue Star Brothers were to attend Col. Davis birthday on July 25th, 1954. There were over 900 people here. Col. Davis had a wonderful program here that was announced in "The Native Voice."

I told the Blue Star Mother there was great need for clothing and food out in Alma and Navajo land. I gave the names and where to go and they did so, finding conditions as I had told them. So now they have been making drives with the assistance of Col. Davis to help them in this great work. I am known as Aunt Gussie from Kroner-Wedge Ranch by many Indians in Detad, New Mexico and Crystal, New Mexico; around Gallup and Hunter's Point, Arizona; also Nixon, Nevada and Camoran, Arizona.

I thought "The Native Voice" would like to know something about Mr. Rudolph Kroner, myself, and husband, but Mr. Ruddy Kroner

and I are the ones mostly interested in the Indians. What I really mean is Mr. Wedge is over 80 years of age and not able to help in our

work. And I am 69 and will be 70 in March, my cousin a bachelor is with us and is 59. My mother raised us both, his mother died

when he was 6 years old, after came back from France, War One.

We have taken in eight orphans. They are all doing nicely thanks our Heavenly Father. They are married and have lovely children some came home for Christmas dinner this year.

I save all the 'Native Voices' the wonderful material we find in their pages, concerning our loved Indians. And all those articles help us to learn more and more.

We wish you wonderful success and happiness in your good work for the New Year, and every year thereafter. May God our Father give you great knowledge and wisdom to carry on.

The Stone Statue On Rocher De Boule

By CONSTANCE COX

HIGH up, almost at the top of Rocher De Boule mountain, there are two stones, the outline that of a man and a girl side by side. They appear to be sitting down, their shoulders dropping in weary fashion.

This is the story the Indians tell explaining what happened to these two young people when they lived, many years ago.

Marriage between two members of the same clan, even though only distantly related, was strictly forbidden tribal law.

But the law was broken by a young man and a maiden who lived in one of the family houses. They married without the consent of the family, and were, accordingly punished.

After their marriage ceremony they returned to the house of the clan, but sat outside the door, afraid to enter, and also ashamed of what they had done.

For a long while they sat there, no one speaking to them as they

passed in and out of the house.

However, the family prepared the usual feast, and the young couple finally entered and sat down, alone. No one else came in but all stayed outside, laughing and dancing and making fun of the two who feasted alone.

Days passed by and still no one came near them or spoke to them, until the young couple could bear it no longer. Hand in hand they crossed the village and began to climb the steep trail up the mountainside.

They climbed for many hours, and when they reached the top, they sat down to rest.

Tired, and hungry and alone, they sat there until death claimed them, and turned them to stone.

This legend is told by the Indians to impress upon their people the sin of marriage within the clan. When this law is broken, the guilty pair are severely punished by nature.

Tragedy Strikes Peters Family

It is with regret we announce that our beloved brother, Oscar Peters of Hope, B.C., was burnt out of his house. His niece and nephew were staying with him and their little girl was burnt to death.

They are sadly in need of help — either clothing or money. 'The Native Voice' would like to see a fund started to help them and urges readers to offer their assistance.

Oscar, who is president of the Native Brotherhood of B.C., has expressed his thanks to the people of Hope for their generosity in the following words:

"To all of you who were so kind to us in our time of distress, in the loss of our belongings through fire, of you who worked so hard to assist us in hampers and our most urgent needs. I only wish there were ways and means to repay you for your most kindness for which we sincerely thank you, and to all who extend sincere condolences to my niece and her husband for their most sad bereavement may the blessings, grace and mercies of the Great Divine Providence be upon you all."

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SPECIAL BROTHERHOOD NEWS

Spear Fishing Charge Dismissed

By ED NAHANEE
Native Brotherhood Business Agent

Two Native men from Vancouver Island were haled into court at Alberni, B.C., charged with "Unlawfully using spear in the capture of salmon, contrary to Section 15, Sub Section 4, of the Special Fishery Regulations of British Columbia." The minimum penalty is \$25 and the maximum penalty \$1000. The trial was set for Nov. 26, 1954, at 11 a.m.

The Business Agent, though hard pressed for time, immediately took steps to contact all officials in order to get full details of the case before proceeding to Court. The men involved had also hired a lawyer to intercede for them.

IT APPEARS THAT ONE of the older men of the tribe, of 70 years or more, hungered for smoked red spring salmon. Red spring salmon run in substantial quantities in the Thomas River at Alberni. However, and a serious case of rheumatism prevented the old man from catching these salmon himself. He requested two of his tribesmen to catch fish for him and was fortunate enough to get two volunteers. The two men immediately set out and were fortunate enough to catch the required amount. It might be mentioned that the request was for male salmon only, an age old custom. And in this case, an ancient spear was used.

GOOD FORTUNE can be expected to be followed by misfortune. A fishy guardian happened to be in the vicinity and immediately did the law down. The usual argument took place, the Natives claiming their aboriginal rights were being jeopardized and the fishy guardian claiming an infraction of the Fishery Regulations. Evidently both parties stood their ground, resulting in a test to be made in Court.

THE BUSINESS AGENT requested the proper authorities to postpone the case till December 29th. This request was granted and the case explored from every angle, with the Chief Supervisor of Fisheries and other Departments.

The Business Agent mentioned that the case had its merits since an old man unable to fend for himself was being assisted. Also suggesting to the Fisheries that the man should be released on these grounds. This was a difficult decision to make since the case was practically in Court.

The Fisheries department postponed the case from December 29th to December 10th, 1954.

Business Agent postponed the case from December 10th to December 17th, 1954. A trip to Alberni was made and the office of the Indian Department contacted first, hence to the Fishery Department.

A VERY SATISFACTORY meeting was held at the Fisheries office at Port Alberni with Officers

McAdoo and Connor. The report from the officers was in regard to the nature of the regulation offence and the decision to put the case in the hands of the Court.

However, the Business Agent reminded them of the report made to the Bella Bella and Hazelton Conventions of the Native Brotherhood of B.C. by the representatives of the Fisheries Department.

The representative stated to the Conventions that no changes had been made to date regarding Natives catching fish for their own use. In reply to questions by the members the Indians could catch fish in any stream and any amount.

The only request the Representative made was that the Native should report the number of fish taken and from what stream to the

fishery guardian for records.

THE BUSINESS AGENT also suggested that the charge should be withdrawn as it seemed embarrassing since an old man had earnestly made a request for a few fish. Also mentioned that the craving for smoked salmon is dominant among our people. If the men were convicted and imprisoned for assisting the old people in making the catches, it might result in the Fishery Department being asked to supply the fish. And only the choicest would be accepted. Many requests would come from all Natives who craved smoked fish etc.

THE BUSINESS AGENT REQUESTED postponement of the case till December 29th, 1954 at 11 a.m.

RESULT OF CASE December 29th, 1954 — CASE DISMISSED. Insufficient evidence.

Thus we appeal to Brotherhood members in order to avoid any more embarrassing situations similar to the one outlined above to contact your local fishery guardian when and where you need fish for your own use or for those that are unable to fish for themselves. By this method, we will eventually build relationships instead of the eternal struggle.

THIS REPORT will be circulated to all branches of the Native Brotherhood of B.C. and Reserves that need fish to survive. The Fisheries Department will also get a copy of the letter which follows. I do not know whether they will agree with the set-up as written; they may have other ideas.

Make every effort to co-operate with this office and the office of the Fisheries Department regarding this message and let it be understood, that by co-operating with the policy of conservation it does not mean we will relinquish our aboriginal rights in any way, shape or form. Our people understand the art of conservation, second to none.

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Not By the Crown, But By Action of Its Vassals

Can the Royal Proclamation we print below be nothing but a "scrap of paper," signed in sincerity but executed in deception? It indicates most strongly that the Indians were not robbed by the Crown but by its vassals, who now control the domain once owned by the first citizens of Canada. We reproduce this document so that all our readers may study it and judge.

Royal Proclamation Dated Oct. 7, 1763

AND WHEREAS it is just and reasonable, and essential to our interest, and the security of our Colonies, that the several Nations or Tribes of Indians, with who we are connected, and who live under Our protection should not be molested or disturbed in the possession of such parts of Our Dominions and territories as not having been ceded to or purchased by us, are reserved to them, or any of them; as their hunting grounds; We do therefore with the advice of Our Privy Council, declare it to be Our Royal will and pleasure, that no Governor or Commander in Chief, in any of Our Colonies of Quebec, East Florida or West Florida do presume upon any pretext whatever, to grant warrants of survey, or pass any patents for lands beyond the bounds of their respective Governments, as described in their commissions; as also that no Governor or Commander in Chief of Our other Colonies or Plantations in America do presume for the present, and until Our further pleasure be known, to grant Warrants of survey or pass any patents for lands beyond the heads or sources of any of the rivers which fall into the Atlantic Ocean from the west or north west; or upon any lands whatever, which not having been ceded to, or purchased by us, as aforesaid, are reserved to the said Indians, or any of them.

AND WE DO FURTHER DECLARE it to be Our Royal Will and pleasure, for the present, as aforesaid, to reserve under Our sovereignty, protection and Dominion, for the use of the said Indians, all the land and territories not included within the limits of Our said three new Governments, or within the limits of the Territory Granted to the Hudson's Bay Company; as also all the land and territories lying to the westward of the sources of the rivers which fall into the sea from the west and the north west as aforesaid: AND WE do hereby strictly forbid, on pain of Our displeasure, all our loving subjects from making any purchases or settlements whatever, or taking possession of any of the Lands above reserved without Our Special leave and License for that purpose first obtained.

AND WE DO FURTHER strictly enjoin and require all persons whatever who have willfully or inadvertently seated themselves upon any lands within the countries above described, or upon any lands, which having not been ceded to, or purchased by us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such settlements.

AND WHEREAS great frauds and abuses have been committed in the purchasing Lands of the Indians to the great prejudice of Our Interests, and to the great dissatisfaction of the said Indians; in order therefore to prevent such irregularities for the future, and to the end that the Indians may be convinced of Our Justice and determined Resolution to remove all reasonable cause of discontent, We do with the advice of Our Privy Council, strictly enjoin and require, that no person do presume to make any purchase from the said Indians of any lands reserved to the said Indians within those parts of Our Colonies where we have thought proper to allow settlement, but that if at any time any of the said Indians should be inclined to dispose of the said lands, the same shall be purchased only for us, in our name at some public meeting or assembly of the said Indians, to be held for that purpose by the Governor or Commander in Chief of Our Colony Respectively with which they shall lie; and in case they shall lie within the limits of any proprietaries, conformable to such Directions and Instructions as we or they shall think proper to give for that purpose.

AND WE DO by the advice of Our Privy Council, declare and enjoin, that the Trade with the said Indians shall be free and open to all Our Subjects whatever provided that every person who may incline to trade

Keep Red Cross Ready

By BIG WHITE OWL
Eastern Associate Editor

WHEN "Hurricane Hazel," that powerful, cruel, evil spirit of the winds, lashed and tore and smashed its way across Central Ontario on October 15, 1954, it claimed more than 80 good Canadian lives, leaving hundreds of people homeless, bereft of loved ones and treasured belongings; they were heartbroken and weary and enveloped by terror and utter confusion . . . Truly, it was for all of us one of the blackest days in Ontario's history!

Almost as quickly as this terrible disaster struck, your Canadian Red Cross workers were there to alleviate the distressed, and to comfort the needy.

The Toronto Branch Red Cross Corps Girls manned registration telephones for 24 hours per day from October 16th to 24th inclusive. One hundred and sixty ever-alert corps girls worked 28,000 hours and drove their vehicles more than 20,000 miles.

A grand total of 4,059 articles, bedding and clothing, etc., valued at \$5,088.40. Also some 1,741 other essential articles were purchased, and something over 1000 donated articles were distributed.

From the Ontario Division Warehouse alone, over 1000 pairs of rubber hip boots were sent out . . . The Red Cross welfare work in feeding and supplying comforts to the victims and workers was a prodigious task, but it was done and very efficiently, too!

Home nursing volunteers were on duty in all devastated areas, and at immunization centres . . . They also served meals. Sixty-four volunteers gave 908 hours of duty.



BIG WHITE OWL

FOOD DISTRIBUTION TOTAL TREMENDOUS

A total of 6,357 sandwiches were distributed, 423 gallons of coffee, 700 gallons of soup, and pudding for 500 persons; total cost \$674.70. Some \$1,029.08 was spent on bulk food and a tremendous quantity of food was donated and distributed . . . total volunteer hours, 1,378.

In the first ten days, over 16,000 hot meals were served to evacuees, searchers and clean-up parties.

It is also estimated that in the first ten days following the disaster the Canadian Red Cross Society spent over \$50,000 on flood relief supplies. Besides, many thousands of dollars worth of generously donated merchandise was distributed by your Canadian Red Cross.

All of this is but a very brief summary of the Ontario Hurricane disaster. However, it will give you a glimpse as to what your Red Cross was doing on the job.

The following are the most widely known of the Canadian Red Cross Services: International Relief, Blood Transfusion Service, Swimming and Water Safety, Outpost Hospitals, Veteran's Affairs and Welfare, Junior Red Cross, Disaster Relief, First Aid Service, etc.

In the coming 1955 campaign for funds in the month of March, the Canadian Red Cross Society is going to need \$5,494.100 to maintain its organizational set-up and keep it in constant readiness.

So in the month of March, (the crow moon) when the canvasser calls on you . . . GIVE GENEROUSLY. You are definitely not gambling when you contribute your dollars and cents into the Canadian Red Cross national objective . . . GIVE FROM YOUR HEARTS, FOLKS!

—I HAVE SPOKEN.

with the said Indians do take out a License for carrying on such trade from the Governor or Commander in Chief of any of Our Colonies Respectively, where such person shall reside and also give security to observe such regulations as we shall at any time think fit, by ourselves or Commissaries, to be appointed for this purpose, to direct and appoint for the benefit of the said Trade.

AND WE DO HEREBY AUTHORIZE, enjoin and require the Governor or Commander in Chief of all Our Colonies respectively as well those under Our immediate Government, as those under the Government and direction of proprietaries, to grant Licenses without fee or reward, taking special care to insert therein a condition that such License shall be void and security forfeited in case the person to whom the same is granted shall refuse or neglect to observe such regulations as we shall think proper to prescribe as aforesaid.

AND WE DO FURTHER expressly enjoin all Officers whatever and well Military as those employed in the management and direction of Indian Affairs within the Territories reserved as aforesaid, for the use of the said Indians, to seize and apprehend all persons whatever, who shall be standing charged with Treason, misprisions of Treasons, murders, or other felonies or misdemeanors, shall fly from Justice and take refuge in the said territory, and to send them under a proper guard to the Colony where the crime was committed, of which they shall stand accused, in order to take their trial for the same.

Given at Our Court at St. James, the 7th day of October, 1763 in the third Year of OUR REIGN.
GOD SAVE THE KING.

Many Good Wishes For Recovery of W. S. Arneil

By MAISIE HURLEY

We regret to announce the serious illness, pneumonia, of our Indian Commissioner, Mr. W. S. Arneil. On phoning his dear lady before going to press early in February I am told it was now on the road to recovery.

In the few short years we have been blessed with his presence, the whole Indian picture has changed for the better by reorganizing his department. The effect of his hard work has brought relief and better conditions wherever it was needed. Mr. Arneil travelled or sent his staff into the farthest Northern outposts of British Columbia to improve and help the scattered tribes. Electricity and water systems have been installed by degrees in every village where it is possible

—building fine modern schools and helping to further education for the young Natives.

Today he has Natives both in high schools and university and has worked closely with the Native Brotherhood and their official paper 'The Native Voice' in the fight to better conditions for the Indian people. His great sympathy and love for the Native people has won the heart of all.

Having to budget his finances often Mr. Arneil has had "to cut his coat according to the cloth" to make it fit into the amount allotted to B. C. by the Ottawa department. In fact, he has beaten Moses with his loaves of bread and fishes to feed the multitude, God bless him (confidentially, old pal, get well pronto—we need our skipper to take the helm—stop swinging lead hiyak, your crew needs you and HOW!!)

* * *

Mr. Guy Williams, one of our prominent Native leaders, has asked me to publish the following: "Mr. Arneil, the Commissioner, has won the respect of all the Natives in British Columbia because he takes a personal interest and sympathises with their problems. He never closes his door on a Native even after hours and is ready to hear their troubles and conscientiously tries to find a solution.

"I want to express my wish for his speedy recovery which I know is shared by all our Native people in British Columbia who know him and come under his jurisdiction."

* * *

Mrs. Ellen Neel and Ted Neel also wish to send their best wishes for Mr. Arneil's quick return to health.

We have had many other enquiries and good wishes from the Natives as to Commissioner Arneil's illness. (Alright skipper get aboard—this ain't no obituary.)

Katz Indians Elect Peters

A business meeting was held by Mr. J. C. Letcher, Superintendent of the Indian Agency at New Westminster, with the Hope Band at Katz, B.C., on January 14th for the nomination and election of a Chief Councilor and two Councilors.

Thomas L. Jackson and Oscar D. Peters were nominated for Chief Councilor.

Mr. Peters won the majority number of votes and along with the two Councilors, Peter D. Peters and Gilbert Ewen who were elected by acclamation, will hold office for a two year term.

The new officers spoke briefly and emphatically pledged themselves to do all they could for a better advancement of welfare and to protect all the interests of the Band.

They also requested that the members of the Band give their full co-operation in all matters to procure benefits for the Band.

Retiring Chief Councilor and

In Loving Memory

Maxie Will Hunt No More

Maximilian Mary Heckmann died at Bella Coola, B.C. on the 31st day of December, 1954 at 81 years of age. Maxie was a well-known guide and trapper, miner and prospector.

I first met him in Slocan City, Kootenay, B.C., in 1897 when I was a little girl. I do not know when he first came to the Kootenays but I know he staked the old Alpine Mine on Lemon Creek, Slocan.

Around the beginning of the century, he went to Bella Coola. He was a licensed Government guide taking parties on geological trips and hunting trips — owning a string of pack horses. Maxie's knowledge of the country stood him in good stead when he helped map the new road through to Anaheim Lake and beyond. The people of Bella Coola named Mount Heckmann after him.

Maxie had a great love for bears, knew their lairs and habits. Many were the parties of hunters he took in to that country, including Eastman of New York, the famous Kodak millionaire.

I remember one time when I was a kid, Maxie shot a mother bear, down on Lemon Creek. Afterwards he discovered that two small cubs were up a tree. Maxie got them down; they bit and scratched so he took off his pants and put the cubs into them. Then he hopped it back to Slocan in his underwear, running like a streak down the street of Slocan to the Arlington Hotel, holding the cubs in his pants.

The dear Ladies of Slocan in the 1890's were very modest and when they saw Maxie's underwear, they ran for cover, squealing with embarrassment. But not yours truly who was at the tender age of 9 and with her little girl friend Gertrude Tucker gave chase until we lost him at the door of the Arlington Hotel.

Maxie was a great man, an outdoor man, lover of nature. It is a great sorrow to lose him. Good-bye, old timer; Good-bye, dear

—MAISIE

Many 'Saved' at Bella Coola

Seven weeks of special services have proved to be a real blessing on the Bella Coola Reserve, under the ministry of Stacey Peters, Indian Evangelist, who has preached without fear or favor, the unsearchable riches of Christ.

The first Evangelistic service was attended with blessing from heaven. Twenty came forward for salvation. Spiritual development in the lives of many has proved to be outstanding. One young man came forward for special prayer desiring deliverance from all evil habits. Unbelievers have wondered at the complete change in his life. He has a burning desire to bring the Gospel message to his people.

There were only a few believers in this village a few months ago, now thirty to forty crowd into the different homes where week night services are held, and fifty to sixty on week-ends. Unsaved folk have

opened their homes for services. Many have been saved through hearing the Gospel Message in their own home.

A great work has been accomplished among the teen-agers, noticeable to school teachers, constable and parents alike. The President of P.T.A. expressed his appreciation of the work being done among the young people, reporting that the teachers had mentioned that students from Reserve had improved greatly in conduct.

The older natives who are not yet saved are in favor of this work as they have witnessed a great change in their village.

I don't believe I've ever seen any people so open to the Gospel. Please pray they will soon be filled with the Holy Ghost and fire. All glory to God for His wonderful working power in our midst. Marion Johnson, Minister.

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Alberta Indian Lady Dies at 77

Mrs. Peechum Big John (non-treaty Chippewa Indian lady) died at Yates in the near vicinity of Edson, Alberta, January 2nd, 1955, in her 77th year. Her husband, John Big John, died October 18th, 1954, at 83.

Mrs. Peechum Big John was a daughter of the late Chief Jim O'Chiese who died November 27, 1931, at the age of 107 years. Her mother who lived to a great age and died five years after the death of her husband (Chief Jim O'Chiese). She had eaten a hearty Christmas dinner and died without having appeared to be ill. She was 106 years of age at the time of her death.

Mrs. Peechum Big John is survived by her daughters, Mrs. Mary Daychief, Mrs. Tom in a gun Koyapot, and sons John (Ka Ka Tu) and Keviston.

Mr. Big John was a very accomplished orator, and well known all through Alberta. Her father, the late Chief Jim O'Chiese, when seven years of age, was lost for five months in the Nose Hills and wandered with buffalo until found by his half brother.

—HENRY STELFOX.

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CONTINUED

Tecumseh and the War of 1812

Matters within the fort had been going rather badly. Dixon's battery had kept up an incessant cannonade while the British were crossing the river. One of the shells, bursting inside the enclosure, had killed four officers, one of them being Lieut. Hanks, who had been in command at Fort Mackinac. Hull, completely unnerved by this casualty, without consulting his officers, sent a messenger across the river with a flag of truce. Dixon referred the message to Brock and the messenger returned to the fort.

Undoubtedly the situation, as far as Hull was concerned, was a very difficult one, but had he been a man of Brock's courage and energy, he would have seized upon the opportunity for an attack and chanced the result; or, by placing his garrison on short rations, the fort might have withstood a siege for a considerable period. However, his supplies were low and his men inclined to be mutinous, two com-

panies of the Michigan militia already having deserted. The armistice which Dearborn had entered into in the east had permitted Brock to concentrate his strength at Fort Malden; the British and Indians from Mackinac were soon to reinforce the besiegers—if they had not already done so. The American forces were divided and Hull was extremely anxious for the safety of the detachment under Cass and McArthur, as well as for the protection of the women and children in the town. Being governor of the territory, he felt great concern for the safety of its inhabitants.

In the meantime, having disposed of his troops to his satisfaction, Brock and Tecumseh, Colonel Macdonnell and Major Clegg had ascended a rise of ground to get a better view of the surrounding country, when to their surprise, a white flag, (claimed to have been

a white table cloth) was displayed by Abram Hull, the general's son and aide, who approached the group with a message that the general desired to confer regarding the surrender of the fort. Colonel Macdonnell and Major Clegg were sent to arrange preliminary terms.

Included in the terms of surrender were thirty-seven pieces of ordnance, one hundred thousand rounds of ammunition, twenty-five hundred small arms as well as the armed brig "ADAMS". Twenty-five hundred American soldiers became prisoners of war. The cannon included several brass pieces bearing the inscription: "Surrendered by the British at Saratoga." The recapture of these guns was the occasion of wild joy in the British ranks. Brock and Tecumseh, with the British soldiers, entered the fort, the Indians remaining outside. The Union Jack replaced the Stars and Stripes and not only Detroit, but the whole Michigan passed in-



NEWELL E. COLLINS

to British hands. This same day August 16, 1812, the garrison at Fort Dearborn, (Chicago), was massacred and the fort burned. Thus with the loss of Detroit, Mackinac and Fort Dearborn, the frontier moved back to the line of small forts along the Wabash and Maumee rivers and a large part of the vast Northwest Territory was again held by the British.

(To Be Continued)

By KARONTOWAMEN

SHADIAH - - - The Arrowhead

But what was that commotion at the other end of the village? Where was everybody going, shouting and waving their hands for joy? It was only yesterday that the village had buried its dead. Oh, well, that is how quickly things are forgotten.

By this time, my master was walking in the general direction of the crowd, which was now parting, and up through the centre, leading their pack animals came the hunting party. At its head rode the old chief and as the party drew nearer, my young master noted the look of fatigue and anger that clouded the features of his father.

By this time the procession had reached us, and my master sensing something wrong, was quick to reach his father's side. And in an effort to ward off any unpleasant news that might be in the chief's mind — remarked of the great amount of meat the pack animals were carrying. The old man only grunted his acknowledgment of hearing the remark.

The men were dropping out at their respective locations and as the father and son drew up in front of their own lodge, the rest of the party swung on past, heading in the direction of their own homes.

It was strangely silent in the village, outside of a few children's voices. Poweshiek, who was brimming over to tell the news of the day before, now only sat opposite his father while the latter smoked his pipe. They had neither one spoken a word. It was the custom that the young not speak until spoken to. It was more so in the case of Poweshiek and his father, knowing that his father was a chief.

Their deep thoughts were interrupted by a sound at the door of the lodge. Old Haa-kwa-wi-ta, head of the Wolf clan and uncle of Chi-ho-wa, pulled back the flap and walked in. His face, too, was one of sadness and anger intermingled. Chi-ho-wa had been his favorite, and it was rumored that someday he would be head of the Wolf Clan. The old man had wanted it that way, and had for many

years made plans to that effect. Now, of course, it could never be, and he had come to talk it over with his friend of many years, old Poweshiek. Both the chief and my master gave him greetings as he entered and sat down by them. The pipe was passed to him, and after taking several long draws on it, he passed it back to the chief who cradled it in his arm as one would a baby. Sitting thus, the chief spoke, "Poweshiek, tell us what happened to the camp yesterday while we were returning from the hunt. Did the Sioux take many scalps?"

* * *

My master wondered how the news had reached the hunting party, who had approached the village from another direction — one other than that taken by the Sioux, but he must still speak as long as he was asked. He told with much excitement, how the village was attacked and how the warriors rallied to beat off the Sioux and leave on the field their dead and wounded. He told with pride, the part his grandmother had played when she alone, killed and scalped a Sioux warrior, who would have, no doubt, escaped if she had not acted quickly. But now his face and tone softened as he told of the death of his friend and the others, but at the mention of Chi-ho-wa's name, old Ha-kwa-wi-ta jumped to his feet, and with a shout brought his tomahawk down so hard that the head buried itself in the hard earth. This, to those watching, meant more than words. It meant that this old warrior declared war on those who had brought sorrow to his family. Both Poweshiek and my master were moved and promised immediate action. This evening at the victory dance, they would award those who had distinguished themselves, and also make plans for a war party against the hated Sioux.

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(Continued on Page 7)

Brotherhood, 'Voice' Must Help Natives of North

R.R. 1, 770 Russell Road,
White Rock, B.C.
February 1, 1955

My Dear Maisie:

It is a long time since I have heard from you, did you go away? The last time I saw you, you were going away for a rest. I hope you got away, as I think a good rest is coming to you. Well, I have not been so well, but feeling better again.

I enjoy reading "The Native Voice" and about all the people on the coast and it is nice to know things are going on so well and all the young boys and girls are now able to attend the University. I never thought it would happen in my lifetime. I know the Brotherhood and Sisterhood must be very proud of what they have achieved. It is not so long ago when the native people were living in darkness and discouragement—but thanks to the Brotherhood and "The Native Voice," some of these things have been lifted.

I am going to make a suggestion, if I may. If it is out of order, then just put a line through it. There are bands of Native people that wander all through Omineca County and the Cariboo Hide Country. They get their living from rivers and lakes and valleys. When you meet them they are happy and always have a smile for you.

I was talking to some who were camping on the Nation River. I asked them if they had heard of the Brotherhood and "The Native Voice." They said, "No." If you

SHADIAH

(Continued from Page 6)

Just as the sun was dropping behind the western slopes, a crier ran through the village announcing that all were to gather at the great council circle. My master with most brilliant feathers and his great war shield slung over his arm, was just applying the last of his paint. Now he was ready and how proud we were of him. His roach of red intermingled with three eagle feathers, was especially outstanding tonight, because of the beautiful beaded rosettes in red and white that fastened to the front and sides of the headband. His grandmother had given them to him just this morning. She had also brought with her two new bustles, a shoulder and a hip bustle. Both these bustles were made in red and white feathers to match the head-roach. His moccasins with their floral designs on a background of white beads, seemed to take on new life against this dark anklets of winter bear fur. All this including his dew-claw jingles made him look the ideal dancer. Indeed, he had to look his best tonight, for this was the night of the victory dance, and all the young and old would be dressed in their very best. Poweshiek wanted to look his best for another reason also, for tonight he would be able to take part in the scalp dance, and that was the dream of every young man who took to the war trail.

(To Be Continued)

could send a paper and a letter they would feel that they had a part in it, too. For those in the Omineca County you could send it care of Mr. Tom Hamilton, Manson Creek, B.C. Just ask him to give it to the chief. I know he would be glad to do it. They have done a great deal for the Indians there. He has a store there.

Now, those who live at Cariboo Hide, a letter sent in care of the H.B. Co. store at Tatla Lake, B.C. They go there in the summer to buy their food and to Telegraph Creek, 200 miles from Cariboo Hide. They go there in the winter to buy food. There are about 40 in the band at Cariboo Hide.

The Brotherhood must reach out far into the North Land to these people who do not enjoy the wonderful things you all have worked so hard to get for the people of

SASKATCHEWAN M.P. SAYS

Indians Hurt by 'Bungling'

A claim that the government allowed "bungling" in the administration of the Indian affairs branch was heard January 14 in the Commons in Ottawa.

A. H. Bryson (CCF—Humboldt-Melfort) described Indian reserves as "the most infamous and the most immoral" thing one group of people has ever imposed on another.

Last summer, he said, after Indians on one reserve stored their meat in a locker plant, the man in charge left for a two-month holiday and took the key to the plant with him, leaving the Indians in a panic.

Instead of buying essentials, Indians spent the money from family allowances for "Mickey Mouse watches" sold at Hudson's Bay Company stores.

"The Hudson's Bay Company couldn't care less," Mr. Bryson said. "After all, they're in business."

He suggested the government establish trading posts in the north to ensure Indians buy essentials.

the coast. Remember, your work is not done till you have reached them all in the far north. Send them a word of encouragement. Some day civilization will reach them and they, too, will enjoy the wonderful privileges that you on the coast enjoy.

You all have done so well; wonderful things have been accomplished. Keep up the good work and, my dear Maisie, keep the paper rolling. It is the biggest help the people have. I might be over to Vancouver soon; will be in to see you. CONSTANCE COX

Dr. Landon Unveils Sherman Memorial

An expression of surprise that there had not been a stronger demand for a monument commemorating the great Indian chief, Tecumseh, climaxed the address by Dr. Fred Landon, chairman of the National Historic Sites and Monuments Board, on the occasion of the unveiling of the Sherman memorial plaque

Dr. Landon expressed appreciation of the initiative shown by Thamesville citizens in erecting the stone which already commemorates the first visit of Rev. Nathan Bangs in 1804 and to which the plaque commemorating Kent's first hospital will be attached.

There was, he remarked, something like 50 monuments in various parts of Canada in reference to fighting, but here was something different, commemorating a hospital established as an incident to the nearby Battle of the Thames.

The three-year conflict in Canada, of which this battle was an incident, was itself merely part of a world war, chiefly between France and England but which lasted more than 20 years and ultimately involved practically all Europe. "Children could have been born in the early years of that war," the speaker remarked, and could have borne arms before its close. What took place here is only a small episode of that struggle . . ."

Dr. Landon reviewed events on the Detroit frontier, leading to Barclay's defeat in the Battle of Lake Erie which necessitated the British and Indian retreat in the early fall of 1813.

In the course of that retreat General Proctor used the large new barn, recently erected by Lemuel Sherman, as an improvised hospital for his sick and wounded. After the battle of the Thames, General Harrison continued its use. Before it was burned down in 1929, initials and names carved by both Canadians and Americans could still be seen on the stout beams.

"It was the first hospital in the county of Kent," Dr. Landon emphasized, "and the only one in western Ontario of which there is contemporary record."

He expressed regret that some of the beams of the structure had not been preserved.

"It was a sad sort of war," Dr.

have not made stronger representations for a monument to Tecumseh. I still hope some day to see a monument with an heroic statue of the great Indian chief."

Dr. Landon was introduced by Mrs. Charles Bruner and thanked by Dr. R. H. Walker, who recalled the night in 1929 when the historic barn was burned to the ground. Miss Beth Dickson presented Dr. Landon with a bouquet of red roses for Mrs. Landon.

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Calder Host at Legislature Opening

Mr. Frank Calder, MLA for Atlin, determined that Native leaders of B.C. should have the opportunity to become better acquainted with the democratic processes of government, as exemplified in our own British Columbia, invited several prominent persons who have long been interested in the good of our people, to attend the opening of the Provincial Legislature on January 15, 1955.

Invited were President and Mrs. Robert Clifton, of the Native Brotherhood; Maisie Hurley, Publisher of "The Native Voice"; and Ellen Neel and her husband Ted. Unfortunately, President Clifton had had a bit of mechanical trouble on the boat he was on, and was unable to attend, but the others managed to go as planned.

All reported that they had had a wonderful time. Mr. Calder really exerted himself to make the occasion a memorable one. His guests were seated on the floor of

the Legislature during the actual opening ceremony; and were afterward royally entertained at the Crystal Ballroom at the beautiful Empress Hotel by invitation of the Government.

Each was introduced to the various M.L.As., and found a very real interest amongst them in the wellbeing of our people.

After the reception at the Empress Hotel, Mr. Calder entertained at dinner at one of Victoria's better known restaurants, the converted coastal steamer Princess Mary, where in addition to the other guests, there were several well-known Members of the Legislature, and their wives, and other guests.

Mr. Calder (plain "Frank" to his people) is undoubtedly doing yeoman work in the Legislature for the Native people of this province. He leaves no stone unturned in his efforts to bring before the Legislature any matter which will help, be it in the realm of actual legislation or simply some small reminder which will give the legislators some insight into Native problems or Native hopes.

It is undoubtedly true that he has been of very real help to our people in his chosen role, and it is through such activities of our own sons that we will finally be

understood and fully accepted this our Canada.

Mrs. Hurley, publisher of "The Native Voice," long knowing that Frank's effort has been paying dividends for the people, took the occasion to show the appreciation of "The Native Voice" by presenting Mr. Calder with one of the finest of Ellen Neel's beautiful carvings, a polished yellow cedar Thunderbird and Beaver totem.

Frank has promised to place the identifying symbol right on his desk in the Legislature, so all may know he is very proud of us and, we venture to say, will show it with pride to everyone around.

Apropos Native affairs generally, we had a long talk with Frank on his ideas concerning many of the problems we have to face, from time to time, and he assured us that he believed that "The Native Voice" was also doing first class work as the official voice of the Brotherhood.

We are pleased that Frank feels so, and we trust that since he thinks so, he will also do his best to help us do our part by stressing his thoughts on the subject whenever he has the opportunity.

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DELAYED XMAS MESSAGE

West Coast Native Wants People to Turn to God

By THOMAS SHEWISH

To my West Coast Native Friends:

This open letter comes to you to bring you a Christmas greeting and a happy New Year. The writer is not unknown to you. At this season I am thinking of you who are on the lonely reserves without anyone to tell you of the glad tidings of great joy which are for all people, and I am glad to tell you that you are included in that word "all" people. Sometimes I think of the past, of the faithful missionaries. Missionaries such as the late Rev. Melvin Swartout, late Joseph Samuel and our good friend, Rev. J. T. Ross who now resides at Alberni. These did faithfully tell you the meaning of Christmas, my friends, you are not forgotten.

I wish we could talk together. I can imagine you saying to me, "What does Christmas mean to you?" Let me answer something like this.

The most important thing about Christmas is not the presents or the jollification which many are not enjoying, but the fact is that God so loved the human race that God sent His only begotten Son Jesus to the lost world. When our first parents fell from the estate wherein they were created by sinning against God, they were driven out of the garden and had to suffer pain, sorrow and death. The very thing God did when man fell was to look for him. He said to Adam, "Where are you?" and at that time a deliverer was promised. God said to the serpent, "I will put enmity between thee and the woman, between thy seed and her seed, it shall bruise thy head and thou shalt bruise his head."

For over 4,000 years, they looked for the promised deliverer, and when He did come we find there was no room for Him in the inn. Friends of mine, let us each one

make room for Him. Make room in our hearts.

Do not think that you must be lost because you are a sinner. This is the reason why you can be saved. Because you own yourself to be a sinner. I would encourage you to believe that Grace is ordained for such as you are. Jesus was born so that you may not die. Born to give you a second birth. I know some of you will say to me, "This Jesus is for white man only." No, my friends, God loves you as well as the white man. Let us put it this way:

Perhaps you will ask how do you know that Jesus loves a poor Indian, poor sick Indian. No preacher or Christian worker to tell me of the things you are telling me.

Dear friends of mine, I know because He showed that love to the uttermost on the Cross where Jesus died.

I have already said that I wish we could have a talk together this Christmas morning, but instead, get hold of these three facts. God knows you, God loves you, God cares for you. This is our side of the picture. Where anyone makes us an offer, two courses of action are open to us, one is to accept, the other is to neglect the offer. It is so with the offer of love and help of God who knows us and loves us, and cares for us.

Friends of mine, at this season, will you let God take over the control of your lives? Praying that God will help you to understand and enter into the blessings. I do hope the time will not be long when you will have some coming to you.

We know that all things work together for good to those who love God and are the called according to His purpose.

God opened up a door of opportunity to minister to the spiritual needs of our Indian people at Alberni.

We had Rev. Ray Zack of Yakkima Indian tribe, guest speaker at Alberni Indian Reserve Church. He delivered an inspiring message and it is the intention of Alberni people to have Mr. Zack come over next year and he will try to visit the lonely reserves. Our hearts are full of gratitude for his lendings and provisions thus far.

We solicit your prayers and support.

I do hope God will open up a way and lead you, my friends, to the knowledge of your sins forgiven. In closing, let me say, "God be with you till we meet again."

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